THE MISSION OF MUHAMMAD

(S.A.W)

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In the Name of Allah, Most Gracious, Most Merciful

The Mission of Muhammad [S.A.W.]

History has never known a man other than Muhammad [S.A.W] to have spent his life fighting tyranny and destroying tyrants. He achieved so much in such a little time, which is a clear evidence that it was not human power alone which was instrumental in accomplishing what he did. Supernatural power must have supported him and given him strength. If we look at the great revolution which Muhammad [S.A.W] led for 23 years, and at the spiritual, social, economic, military and literary transformations which took place in such a short time, we realise at once that without the power of the Eternal, a frail human could never have accomplished it. The miracles he achieved in this sphere are greater than the transportation of mountains, the drying up of seas and transforming of elements.

The mission of Muhammad [S.A.W] was a complete revolution to liberate humanity – a

revolution that encompassed all sides of human life and destroyed tyrannies from all his horizons.

The mission of Muhammad [S.A.W] was a revolution against the tyranny of *'shirk'* (polytheism). In this sphere of doctrine it perceived God as Perfect, beyond similarity and above partnership. The tyranny of polytheism is one that has deep roots in the human spirit. Despite the many Prophets, the messages and the works of the scholars expounding monotheism, humanity still suffers from polytheism. Every time the multitude deviate from the eternal religion of God (monotheism, which is the essence of all revealed religion, it succumbs to the tyranny of polytheism in its many forms. The visits to the holy men, alive or in the depths of their toms, in the form practised by the common people, is but a form of this tyranny, that is polytheism disguised in a religious garb, and the religion of God is innocent to it all.

The mission of Muhammad [S.A.W] was also a revolution against the tyranny of fanaticism: fanaticism in all its manifestations, above all, religious fanaticism.

The mission of Muhammad [S.A.W] was a revolution against the tyranny of race prejudice

and colour prejudice. It declares that all men are descended from the same origin, thus establishing the unity of mankind and destroying the hated tyranny of racial prejudice. It has established one measure of human worth, which rests not on the colour of skin, birth, or language, but exclusively on the fear of God and obedience to Him, and doing good to people. And these are entirely personal matters without relevance to colour or race.

> *O People, We have created you from a man and a woman, We have made you nations and tribes that you may know each other. Indeed, the most honoured from amongst you in the eyes of God is he who fears God most.*
>
> (Al-Hujurat: 13)

And the Prophet [S.A.W] said: "Whoever raises the call for tribalism is not one of us. Whoever fights in the name of tribalism is not one of us."

This tyranny – of racial prejudice – still bedevils those societies which have not been guided by the mission of Muhammad [S.A.W]. The problem of the Negroes and the Red Indians is there in the United States, and the problem of

black and white is there is South Africa. And some years ago the Nazi philosophy of Aryan superiority caused so much suffering to all humanity. And this day Israel stands like a thorn in the side of the Arab nation in the name of the myth of the Chosen People.

The mission of Muhammad [S.A.W] was a revolution against religious fanaticism as it declares religious freedom in its greatest form.

NO COMPULSION IN RELIGION: What is right is distinct from what is wrong. Thus whoever disbelieves in the false gods and believes in God, hath grasped the most trustworthy handhold that never breaks.

(Al-Baqara: 256)

O Mankind! reverence your Guardian Lord, who created you from a single Person, created, of like nature, his mate, and from them twain scattered countless men and women.

(An-Nisaa: I)

Thus the tyranny of religious fanaticism is destroyed, to be replaced by absolute freedom. It even made the protection of freedom of conviction and freedom of worship a duty incumbent on

every Muslim to the upholders of other religions in the Muslim domain. And when war was legitimised in Islam the Qur'an explained the reason for it:

> *To those against whom war is made, permission is given (to fight), because they are wronged; and verily, God is Most Powerful for their aid; (They are) those who have been expelled from their homes in defiance of right, (for no cause) except that they say, "Our Lord is God." Did not God check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of God is commemorated in abundant measure.*
>
> (Al-Hajj: 39-40)

In this verse, the monasteries, the churches and the synagogues are mentioned before the mosques, to emphasise the necessity of their protection. Furthermore, the freedom thus instituted goes to the point of protecting the polytheist so long as he is incapable of harming the Muslims in their religion. This is so because he is excused for being ignorant.

If one of the Pagans asks thee for asylum, grant it to him, so that he may hear the Word of God; and then escort him to where he can be secure. That is because they are men without knowledge.

(At-Tauba: 6)

This is the zenith of tolerance which humanity still strives for in many countries. It is sufficient to note that in the Communist world there is no place for the non-Communist, yet Communism is simply an ideology and not a religion. The bleak land of Siberia, and the dark depth of prisons, the massacres and the purges, sit in waiting for those who do not believe in Marx, Lenin and Stalin – though they are human beings created by God.

The mission of Muhammad [S.A.W] is a revolution against the tyranny of social stratification. Every thing would have been acceptable to the leaders of Quraish except the abolition of their custom of pride in their genealogy and in their fathers and grandfathers. It was not above the intelligence of these leaders to see the futility of their religious beliefs, the stupidity of their convictions about their idols, and it was not beyond them to realise that Muhammad's call was im-

measurably better than their religion. Yet they resisted his mission by every force they possessed. Why, we may ask. Because what he called for was equality, the destruction of their overlordship, social differences, pride of genealogy and inherited possessions, which represent the most objectionable class system.

In the performance of Al-Hajj, or Pilgrimage, before Islam, the pilgrims of common origin camped on Arafat and came down from it but the Quraish camped on *Al-Muzdalifa* and came-down from there. When Muhammad [S.A.W.] came – and he was from the highest strata of Quraish – he joined the common people in Arafat, and the Qur'an orders the Quraish saying:

> *Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for God's forgiveness.*
>
> (Al-Baqara: 199)

Thus he instituted complete equality between all the people.

The men of the nobility of the Quraish used to refuse to give their daughters or sisters in marriage to a common man. But Muhammad [S.A.W]

gave his cousin Zeinab to his freed slave Zayd for a wife.

Aisha, [R.A.A.] the wife of the Prophet tells us that when a woman from Makhzumi clan was committed for theft the Quraish were very concerned for fear of the terrible punishment, the cutting of the hand, and said: "Who is going to speak on her behalf to the Prophet?" Someone said: "Who would dare to do so except Usama, the son of Zayd, who is so loved by the Prophet?" So they delegated the matter to Usama, but when he spoke to the Prophet, the Prophet [S.A.W] said: "Are you asking me to violate a decree of God?" Then he called the people together and addressed them saying: "The nations before you were brought to ruin and destruction because whenever a noble person was convicted of theft, they left him unharmed, but if the same thing happened to a lowly person, they exacted the punishment from him. By Allah, had Fatima (the daughter of Muhammad) stolen, I would have had her hand cut off."

1400 years have elapsed since the passing away of the Prophet Muhammad [S.A.W], but humanity still struggles in its uphill climb to those noble horizons which Muhammad [S.A.W.] achieved in reality, and not simply in aspiration.

The mission of Muhammad [S.A.W] was a revolution against the tyranny of injustice, transgression and dictatorship – a revolution which deprived rulers and sultans of all privileges and of all authority, because it made everything dependent on the *Shariah,* the Law of God, and it gave the nation the right to choose whoever is to implement the principles of the *Shariah.*

At this stage we must look carefully to discover the safeguards established by Islam, safeguards that are lacking in any other system. By taking the right of legislation from man, and returning it to God alone, no human, whether individual, a group or a class, can have any opportunity to impose its rules on others; and there is no loophole through which an individual becomes superior to another, or to a group, nor can a class claim superiority in this respect over another class. Legislation – all forms of legislation – is from God. No one else has the competence to legislate except on the basis of the *Shariah* of God, and God is the Lord of all. In obeying the laws of God, no one will feel that he is subservient to the will of another, only to the will of the Lord of Mankind. In this way all are equal because they bow only to the one God, Allah.

As for he who executes the *Shariah,* he is not a legislator but simply an executor. His position rests on the choice of the nation, and obedience to him is not obedience to his person, but obedience to the *Shariah,* of which he is the executor. And no obedience to him is justified if he goes beyond the *Shariah.* If a dispute regarding the execution of the *Shariah* takes place, then the *Shariah* itself is the only judge of the dispute:

> *If ye differ in anything among yourselves, refer it to God and His Apostle.*
>
> (An-Nisa'a: 59)

Thus the system which was brought down by Muhammad [S.A.W] stands unique among all systems old or new known to mankind. It stands unique in the fact of achieving complete equality in the system of government and the total destruction of dictatorship by an individual or a class in matter of legislation.

As for justice in the execution of the *Shariah,* Islam has reached the summit to which humanity can hardly aspire at this moment, let alone attempt to reach:

> *Whenever you speak, speak justly, even if a near relative is concerned.*
>
> (Al-Ana'am: 152)

Let not the hatred of others to you make you swerve to wrong and depart from justice. Be Just: that is next to piety and fear God.

(Al-Maida: 9)

This is absolute justice, which is not swayed by love or hatred. Its principles are not changed by affection or dislike – the sort of justice which is not influenced by blood relationships or feuds. Under this type of justice all are treated equally and all enjoy the same rights without difference of family, or social position, or money or influence. Outsiders enjoy the same rights even if there is enmity between them and the Muslims. This is the highest point of justice which no national or international law has reached in this day and age.

Those who doubt our statement should review the justice that the strong nations meet out to the weak ones, and the justice that warring armies give each other. Let them look at the justice of the white man to the black and the red men in the United States; the justice of the white to the coloureds in South Africa. These are current problems known to everyone.

The most important aspect of Muslim justice is that it is not simply theory, but it materialised into the realities of the life of the Muslim society,

and history has preserved many unquestioned examples.

The mission of Muhammad [S.A.W] was a revolution against the tyranny of man. Yes, the tyranny of man against woman. It was a revolution which established for the woman her human rights in a noble form.

Thus at the time when the intellectual circles of Rome were engaged in discussing whether the woman had or had not a soul, the Qur'an was saying:

> *And their Lord accepted of them and answered them: never will I suffer to be lost the work of any of you, be he male or female: ye are members, one of another.*
>
> (Al-Imran: 195)

> *From what is left by parents and those nearest related there is a share for men and a share for women; whether the property is small or large – a determinate share.*
>
> (An-Nisaa: 7)

In this way the Qur'an establishes the right of women to enjoy spiritual and material equality with men without hesitation or argument.

The Prophet Muhammad [S.A.W] says: "A previously married woman must give explicit permission for the marriage to be legal. But the agreement of a maiden must be sought for the marriage to be legal. Her silence, however, is counted as agreement."

In this way the Prophet [S.A.W] decrees that the woman is free in her personal life and free to choose her partner.

Muhammad ibn Abdullah [S.A.W] struggled all his life to destroy tyranny in all its forms, whether in the sphere of the spirit or in the sphere of matter. Humanity in its long history has never known another man and in such a short span of time.